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GEORGE W. MYERS, PRINTER.

From the English Baptist Magazine.

THE CHURCH'S FUTURE GLORY.

"The Lord shall comfort Zion. He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—Isa. 61, 3.

Fair Zion, arise from thy deep degradation,
And cast off thy garments of mourning and woe;
Behold on the hills they that publish salvation,
How swift on their message of mercy they go;
To sinners around thee in groans darkness lying,
Whose dread superstition has held oppressors away;
And see them, the Star of fair Bethlehem spying,
Arise from their torpor, and hail the blest day.

Things glorious and glorious of thee are predicted,
By God thy Redeemer, thy Saviour to cheer;
Though long time despised, oppressed, and afflicted,
Thy day shall yet dawn, and thy Sun shall appear;
That Sun which is destined the world to enlighten,
From errors dark mist human minds to set free,
Shall over the moral horizon yet brighten,
And lead all that we know to God and to thee.

Thy ruins shall rise, and thy waste places flourish,
No sorrow or sighing in thee shall be known;
Thy God as a Father, thy children shall nourish,
And blessings divine, shower down from his throne.
No wall shall be seen throughout all thy dominion,
Destruction, or weeping, or shedding of gore;
But all be made one both in heart and opinion,
While war's cruel arts shall be practised no more.

Then Zion, arise from thy deep degradation,
And cast off thy garments of mourning and woe;
Thy God will adorn thee in robes of salvation,
And favor unnumbered upon thee bestow.
All nations to thee shall pay homage and duty,
And monarchs with transport their offerings shall bring;
While thou shalt remain the perfection of beauty,
The praise of the earth, and the joy of thy King.

THE OBSERVER.

From the Sunday School Journal.

VOYAGE OF THE HURON.

The Christian world are looking, with great interest to the progress of the attempts that are making to penetrate the Chinese empire, and scatter the Bible and religious books among that people. The success of Mr. Gutzlaff inspired strong hopes that the country was fairly open to missionaries; but the intelligence that the suspicions of the government had been awakened, and that the efforts to circulate books had called forth imperial edicts against all who should distribute or receive them, threatened a stop to the enterprise. Still, if the people choose to have the books, all the vigilance of the police will be ineffectual to restrain them. Wherever they have been offered, the inhabitants have shown the most violent earnestness to procure copies; and they will be read.

One of the latest attempts to explore the country was made, last year by Messrs. Medhurst and Stevens, an interesting account of which by the latter, is given in the Chinese Repository, for November. Mr. Medhurst was sent on this service by the London Missionary Society, and in company with the Rev. Mr. Stevens, of the Am. Seamen's Friend Society, sailed in the American brig Huron, along the whole western coast of China, from the province of Shantung to Lintin, but making their inland excursions chiefly in Shantung. They took with them twenty thousand volumes of books, of various sizes. We subjoin some extracts from the narrative.

"We had now arrived at the proposed place for commencing our work; but a driving storm of rain and wind detained us on board for a time. Not a sail was seen, nor any movement but that of sailing off from the island several loaded boats towards the town of Weihai. Suspecting that the inhabitants were fleeing in alarm, on account of the foreign vessel, we determined to land and remove all reasonable apprehensions. We took some books, therefore, and landed at a village on the island. Most of the people on the beach fled towards the village on our approach; but a few of the older or bolder stood their ground. But when they heard Mr. Medhurst address them in their own language, their suspicions gave way, and they invited us to come into a house from the heavy falling rain. When told the object of our visit, they accepted one or two copies of the books with caution and for the rest urged, either truly or in excuse, that no more of the poor people could read. They offered us a few vegetables as a present; but had nothing for sale, saying that we should find everything at Weihai. The house in which we sat was like the others, built of granite and covered with thatchwood, without floor or chairs or any seats, except the bed, beneath which was the fire-place. In a few minutes the house was filled with people, who were nowise uncivil, but conversed familiarly for some time. They remembered the arrival of two foreign ships within the last two years, and inquired whether we were the same that came twenty years ago, in the embassy of Lord Amherst.

In the afternoon of the following day, September 12th notwithstanding the storm, a boat came along side, with a naval captain and two lieutenants, accompanied with a train of followers. The elder wore an opaque white button, and the others gold buttons. After some ceremony they were seated, and made inquiries of Mr. M. as to his name and surname, his country, the last port he was from, and future destination? They then asked our object? When Mr. M. replied, "that a number of good people in our own country, who feared God and believed in Jesus, feeling themselves exceedingly happy in their profession, wished to extend the blessings of their religion to other quarters of the earth; that they had caused books to be prepared and sent out himself and others to give them to all who should be able and willing to read them; a further object was to communicate oral instruction to all respecting Christianity, and to give medicine to the sick." They then inquired for the books, with which they plentifully supplied themselves, and made no objection whatever to our designs. The superior officer of Weihai, they stated, would have come off to pay his respects in person, but for the inclement weather. We replied that we should

certainly do ourselves the honor of seeing him on shore soon. Except their long satin boots, and official buttons, these officers had nothing to distinguish them from the commonest soldiers."

Wherever they landed, the officers and police manifested great unwillingness to allow them to pursue their course; but the decided manner assumed by the missionaries; and the anxiety of the people to get the books, usually overcame their authority.

"A few hundred yards from shore we were met by a boat with one of the officers who called upon us. He held up his hands, saluted us politely, and cried out that the great officer had come off to one of the junks to see us. Suspecting his design was to get us on board, and thus prevent our visiting the shore, as we had promised to do, Mr. M. replied that we would see him on our return, and then with a few strokes of our oars we made good a landing in front of a village, where a crowd of people were already assembled on the beach. We immediately went among them and began to distribute books; but the officers who followed us endeavored by all means to prevent our advancing by entreaties and by even taking Mr. M. by the arms. This was extremely embarrassing to us, and threatened to defeat our movements entirely; but we pressed on till we came to the village, when we learned from the noise behind us that the chief officer had come ashore from the junk where he had been waiting. And he indeed it was, as the runners before him and the gentlemen around him, as well as his stately step, indicated. We therefore waited their approach, observing that the one of highest rank wore a blue button, and the others who followed gold ones. The first was a taitseang or sub-colonel, and the rest were lieutenants. One of them acted the chief speaker, and, putting on a stern countenance and angry manner asked from whence we were, and what was our business? Mr. M. replied, "that he was an Englishman, come to do good by distributing books and medicines." "Well, then," said he, "let us go off to your junk and hold a conference on the subject." "After we have seen your town, and enjoyed a walk," replied Mr. M., "we shall be happy to go aboard your junk." They then placed themselves before us and said it was impossible for us to proceed, as this was the celestial empire, within which no foreigner must set foot. "Then," said Mr. M., "if it is truly the celestial empire, it must comprise all born beneath heaven, ourselves, of course and therefore we shall proceed a little distance, at least, and then return." Upon this they took our hands and said it was utterly forbidden by the laws and we could not proceed.

"Such laws," he replied, "were evidently meant for lawless people and enemies who would injure them; but we were evidently harmless, and come only to do good." This softened them, and obliged them to answer, that they did not think ill of us, but such were the orders enjoined on them. "At least," said Mr. M., "this is no place, on a beach and among a crowd, for gentlemen to converse about important affairs; you cannot do less than invite us into some house, and give us a cup of tea where we can arrange matters." "Well, then," said the colonel, who had hitherto been silent, "we may go to the temple hard by." "No, no, by no means," said the other; but he spoke too late, for we had already started for the temple, the crowd pointing out the way.

When we came there, finding none to hinder us, we determined not to stop at present, but went forward over hill and dale, till we reached a high summit which commanded an extensive view both of the country and of the gulf of Cheihai. Hither in a few minutes some of the inferior attendants came, puffing and blowing, and overtook us. One of them looked down ruefully on his once white hose, now covered with mud during this unwanted chase. They were soon seated with us, and on the most familiar terms possible, inquiring whether the prospects and productions were similar to those of our own country? and receiving the few books which we had kept.

On arriving at the beach, attended by some inferior officers, we determined to give out some books to the crowd, and accordingly told a sailor to bring a basket full out of the boat; the officers ordered it back again, but it was again brought up. As soon as Mr. Medhurst opened it, the crowd could no longer be restrained, by fear of whips or officers, but rushed forward and seized them without distribution, while the police were in vain attempting to check the tumult. The rush was so sudden and unexpected that it was impossible to avoid or withstand it. We then left them, and on our return touched at the vessels in port which had not yet been visited, and left books, and gave medicines to the sick.

After two days' labor, Mr. Stevens says.—Thus have we been enabled to distribute about one thousand volumes; of one hundred pages each, within two days, in Shantung, where we had been prepared to expect the least hearty reception. Every village within reach of this anchorage has been visited, and some portions of the word of God left with its inhabitants.

Arriving at a village in another province the following scene was witnessed:—

Little introduction is needed, in such circumstances; but the simple announcement of our object, and the simultaneous display of a bag of books, brought down the whole multitude to seek for them. So rude were they that they overturned and plundered the sailor that carried the books; and when Mr. M. ascended a boat to distribute from, and there remonstrated with the people below, they all assented to his reproach and were quiet till he again opened a store, when they pounced upon him at once. The officers of the town stood on the ground below in amazement, but powerless to check the bustle. When the distribution was ended; we descended and saluted the officers who returned it with politeness, and walked with us to a custom house hard by.

Here we found that some of the magistrates, in great wrath at the tumult which had been made had seized one or two of the crowd and were about to punish them with the bamboo. Holding a poor fellow by his long cue, it was impossible for him to escape. Just at this moment we came up and Mr. M. seeing at once what was doing, went up to the officer, and, in a friendly way, asked him to let the culprit go, since it was no wonder he was a little beside himself on such an extraordinary occasion. He made little reply but to say that he should mind his business, and Mr. M. might mind his. "Sir," said Mr. M. very properly, "it is my business to interfere, because I am the occasion of his offending. If he suffers for this affair I shall consider it an intended insult to me." They would yield no farther than to say that he should be released when we were gone; but when Mr. M. assumed a bolder tone, and said that he would not stir from the spot till he saw him released, they yielded in an instant and set him free, and became immediately more civil.

Of Shantung, (where they distributed nearly four thousand volumes,) Mr. Stevens remarks:—This was the last of our excursions on the inhospitable shores of Shantung; inhospitable, as previous accounts had led us to expect and in which we were but partially disappointed.—The inhabitants of the villages were indeed suspicious and reserved but cannot be accused of hostility or treachery towards us. Many times have we been surrounded by large crowds of them, ourselves but two in number, totally unarmed and far beyond the sight of our vessel.—Thus, in security have we passed from village to village giving a friendly salute to those whom we met or saw at their labours, from whom in return, we usually received a friendly salutation. They are indeed far different, in their manners towards foreigners, from the ready cordiality of their more southern and more rugged countrymen. This province is the native place of their revered sage, Confucius; and the people of all classes speak the pure court dialect, the poorest beggar there, excelling in elegance of pronunciation the scholar of the south. The number of readers appeared to have been much less than I had anticipated not one female have we seen who could read, and but a small proportion of the poor countrymen in the villages could read a page intelligibly. But in cities and wealthier places, the proportion of readers may be greater.

The poor people, who know nothing from youth to old age but the same monotonous round of toils for a subsistence, never see, never hear any thing of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. The towns and even the villages, which are noted on the old maps, we found as designated, and unchanged except by decay and unimproved in any respect. Few of the comforts of life can be found among them; their houses consisted in general of substantial granite, and thatch roofs; but neither table, chair, nor floor, nor any article of furniture could be seen in the houses of the poorer classes. Every man, however, had his pipe, and tea of some kind was found in most of the families. But the miserable, squalid, and sallow aspect of all the females excited in our minds an indelible feeling of compassion for their helpless lot. No prospect of melioration for them or indeed for any of the numerous natives appears but in the liberalizing and happy influence of Christianity. This delightful province might then become the abode of millions of happy inhabitants.

They ascended the river Wouong to the city of Shanghai, where they were met by officers, who accompanied them to the temple of the "Queen of Heaven" to hear their business.

After a short conversation, tea and cakes were served up, and they requested to see the books to which they helped themselves profusely, but requested us to delay giving them to the people till the rain was past. Perceiving their intention, while Mr. M. was detaining the officers in the hall in conversation, I proceeded to the boat, attended by several policemen and inferior officers. Breaking open a box of books, I stood in the boat and attempted to hand them out singly to the multitude that lined the shore. By moving from place to place, this measure partially succeeded, till the whole box was finished. The petty officers then, with unraised hands implored me not to distribute the other box, but seeing as I did, such crowds assembled that not one in fifty could have got a book, and that no other opportunity could be had, I was obliged to be inexorable, and commenced the last box. But such a press was there upon the boat that at length I found it impossible to do better than to scatter them indiscriminately over their heads, letting them fall into their upraised hands, till a thousand volumes were given among the thousands of Shanghai. In the bustle, unavoidably occasioned by the simultaneous moving of such a mass of human beings, the officers' clubs were sometimes seen playing above their heads and again officers and cudgels were borne down together.

The missionaries arrived safely in Lintin, on the 31st of October, after an absence of two months and five days.

EXAMPLE OF A CHRISTIAN MOTHER.

Mrs. Robbins, who died early in the present year, at Mount Sterling, in Kentucky, was the daughter of the late Hon. U. Tracy of Connecticut, and emigrated with her husband, Judge Robbins, to Kentucky, twenty five years ago. She had been not only well instructed, but well educated.—This led her in view of the wants of the West and her great obligations to her parents, her country, and her Redeemer, to make great exertions in behalf of the education of others; and though she was feeble in body, and had been so for many years besides having the charge of a large family; she established a boarding-school for females of all ages, which with

the assistance of her daughters, she long superintended and blessed.

'Judge Robbins,' says our informant, 'built an ample house in his fruit garden, near his dwelling. Her daughters taught in the garden house, and in certain branches as music and drawing;—the mother having a superintendence over all. Together, they taught in all the branches of an English education; and about two hundred and fifty of their pupils have gone out into all parts of the state, and are giving an impulse to all around them.' Many were connected with the family and school three or four and some even five years; and not only went forth friends of temperance, but exemplary Christians.—Ann. of Ed.

From the London Evangelical Magazine.

TH DEATH-BED OF A MEDICAL STUDENT.

Perhaps few things are more calculated to interest our warmest feelings or excite the tear of sympathy than the early death of an amiable young man whose affable manners and highly cultivated understanding have endeared him to all with whom he was acquainted. But we are frequently called to witness the premature removal of those whose departed worth reminds us that we too shall shortly be carried by the rapid stream of time, into the boundless and unfathomable ocean of eternity; and that no intellectual attainments or vigor of constitution can repel his dart, who will at farthest in a few revolving years execute his commission on each of us.

Mr. J. W. after completing his preparatory studies and spending several years with an eminent surgeon in London, left his friends to pass a winter at a celebrated Northern University.—Immediately on his arrival in the north, his amiable disposition and superior mental acquirements, conciliated the esteem and procured the polite attention of all to whom he was introduced. The attachment which he had early imbibed to every pursuit of a literary nature, combined with a lively imagination and a mind extensively cultivated secured for him the most respectful and adulatory attention from his fellow-students, whenever he conversed with them or offered his opinion in their medical societies.

Thus circumstanced, could Mr. W. but be happy? He appeared so to all who were favored with his acquaintance. But very soon his mild and unguarded disposition led him to associate with, and engage in the pursuits of those in society, who, forgetting that they have souls which can never die, are incessantly whirled in the vortex of dissipation till a death-bed or the realization of the solemnities of Eternity, remind them that they are immortal.

Before three months had elapsed Mr. W. by midnight studies and habits of dissipation so impaired his health, that very soon his constitution became completely undermined by an illness which speedily terminated fatally.

Now, behold, this amiable young man, who but a few weeks back had every prospect of spending a long life in the honorable and benevolent discharge of his professional duties,—respected and caressed by all, stretched on his sofa—when an intimate friend entered his room, he with difficulty fixed on him those eyes which a fortnight before beamed mildness and serenity, and exclaimed, with an agitated voice, "Charles, my friend, Eternity! Eternity! Withhold, withhold shall I flee?" His friend attempted to tranquillize him, by assuring him that one possessed of his amiable qualities could have nothing to fear in the prospect of eternity. With a bewildered vacant look, expressive of extreme mental distress, he grasped the hand of his friend, and replied: "Is there not a righteous Judge, who has denounced eternal death on every sinner who violates his holy law in a single point? and is there a commandment which I have not broken?—is there a precept which I have not disregarded?—or an offer of mercy through Christ, which I have not rejected? How then shall I escape His wrath who cannot lie, and who has declared that sinners shall be forever banished from his presence and consigned to that place of torment where there is only weeping, and wailing, and gnashing of teeth! Oh, Charles, the world has deceived me, and ruined me for ever! Where now is the benefit of its unsatisfying caresses? About to enter on an era which shall never terminate how despicable do its empty pleasures and irrational pursuits appear! Its votaries attempted to infuse infidel principles into my mind and, for a time, these succeeded in quieting the remonstrances of a conscience, which though concealed under a cheerful countenance has often been tortured almost to despair. Believe me, Charles, a depraved heart is the only solid objection to the contents of the Bible." Then, with eyes elevated to heaven and expressive of what cannot be described he exclaimed, in a hollow voice, "O Thou who art a Being of spotless purity and inflexible justice I dare not now implore the bestowment of that mercy which I have so long despised, for I have obstinately turned a deaf ear to thy gracious invitations contained in the blessed gospel! Who, O Lord knoweth the power of thine anger? even according to thy fear so is thy wrath! Wo unto him who presumptuously striveth with his Maker! For what impotent arm can resist his power? Who among the mighty can endure his vengeance? who can dwell with the devouring fire, or endure everlasting burnings?—Charles, Charles; hasten to the Lamb of God, who alone can take away the sins of the world; and satisfy the equitable demands of divine justice. Turn from your unhappy and undone friend, who is about to appear at the bar of that Being, who to every sinner of his offered salvation is a consuming fire."

Mr. W. became insensible immediately after this, and continued in a lethargic state till midnight, when he entered an eternal sleep.

• Our readers may rely upon the truth of this narrative.

Reader, should you not be too deeply affected by the foregoing narrative, permit a friend to detain your attention for a moment whilst he suggests what he earnestly beseeches you to lay to heart, as you value your present comfort, or eternal safety.

Far be it from him to depreciate the pleasures or importance of literary pursuits which so dignify their possessor, and, under the fostering hand of real religion, elevates him to the highest rank in the scale of creation. But we have souls that are immortal, and which, through the endless ages of eternity must be for ever happy or miserable. To our eternal interests then every other object should be subordinate and subservient.

You have seen that vigour of constitution cannot avert that stroke which perhaps before the revolution of another week may lay you in the silent tomb, where no mistakes can be rectified, and where repentance can never reach you. Are you unconcerned about eternity—that duration which no capacity can comprehend—no language describe? Let a sincere friend assure you, that such conduct involves in it present distress and everlasting ruin. We have alleviated the laws of a holy and righteous God, and we are utterly destitute of ability to make any reparation for our transgressions; but must we then irretrievably perish? O! no, 'Let the wicked man forsake his ways, and the unrighteous man his thoughts, and return unto the Lord, and he will abundantly pardon him.'—Behold the Lamb of God, who bled on the cross for the vilest of sinners who believe in his name. He is set forth as a propitiation for the remission of sins that are past; and they that flee to Him for refuge shall never perish! Still not the voice of Conscience, lest it should cease to perform its office, and you be given up to judicial hardness and impenitence.

"Hear the just law,—the judgment of the skies!
He that hates truth shall be the dupe of lies,
And he that will be cheated, to the last
Delusions strong as Hell shall bind him fast!
But if the wand'rer his mistake discerns,
Judge his own ways, and sigh for a return,
Behold! 'd'one, must he befall his loss
For ever and for ever? No,—the Cross!
There and there only (though the Devil rave,
And Atheist, if Earth leer so base a slave)
There and there only is the power to save!
There no delusive hope lures to despair,—
No mockery meets you,—no deception there,
The spells and charms that blinded you before,
All vanish there, and fascinate no more.
I am no preacher,—let this hint suffice!
The Cross once seen is death to every vice,
Ere he that hung there suffer'd all his pain,
Bled, groan'd, and agoniz'd and dy'd in vain!"

Cowper.

But not to weary you, suffer me to ask, Do you not hourly deplore the absence of something to confer true and solid happiness? From personal experience I know you do. Believe me then; the pleasures and honors of this deceitful world, ambition or intellectual acquirements, will never put you in possession of substantial bliss. But the religion of the Bible, an interest in the favor of Jehovah, founded on entire reliance on the merits of the only Mediator, Jesus Christ will create those joys which only commence in time but shall be consummated in eternity.

Remember the day is hastening on, when our eternal state will be unalterably fixed by the sentence of that righteous Judge from whose decision there is no appeal: Then the kings of the earth, and its mighty men, will say to the mountains and rocks, "Fall on us, and hide us from the face of Him who sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand!" The wicked shall be driven away into everlasting punishment; but the righteous shall go into life eternal.

A SINGULAR INSTANCE OF JUSTICE IN A TURKISH MAGISTRATE.

A cause was tried before a young Cadi, at Smyrna; the merits of which were as follows. A poor man claimed a house which a rich man had usurped. The former held his deeds and documents to prove his right; but the latter had procured a number of witnesses to invalidate them; and to support their evidence effectually he presented the Cadi with a bag containing five hundred ducats: the Cadi received it.—When it came to a hearing, the poor man told his story, produced his writings, but wanted that most essential and only valued proof, witnesses.

The other, provided with witnesses, laid his whole stress on them, and on his adversary's defect in law, who could procure none: he urged the Cadi, therefore, to give sentence in his favor.

After the most pressing solicitations the judge calmly drew out from under his sofa the bag of five hundred ducats, saying the rich man had given him as a bribe; which to him very gravely, "You have been much mistaken in the suit, for if the poor man could bring no witnesses in confirmation of his right, I myself can procure five hundred." He then threw the bag, with reproach and indignation, and decreed the house to the poor plaintiff.

Such was the noble decision of a Turkish judge, not unworthy the imitation of some who make a profession of the doctrines of christianity.—Protestant Vindicator.

They are said to keep his testimonies who seek him with the whole heart. Set the best saint's hands at work, and they shall fall short in many degrees; but set the heart at work, and it inwardly intends all: it has a will for all. It is impossible by any outward act to do this: with my mind I serve the law of God; but, when I come to put this in act, my good works are infinitely short of what my sincere will aims at. I can never be so holy outwardly as inwardly I would be. This is the nature of sincerity, that it falls in with all the will of God, begs that every title of the will of God may be written in the soul and expressed in the life.

Colz.

For the Gambier Observer.

STATISTICS OF THE DIOCESE OF OHIO.

Number of Parishes.	Name of the Church or Parish.	Place.	County.	Time when formed.	By whom formed.	When consecrated.	Number of Ministers the Church has had.	Present Minister.	Number of Communicants.	When Reported for not in 1853.	When the Parish had a Delegate to Convention.	Number of Confirmations.	Number of Inhabitants.	Location in the County.	
1	St. Paul's	Norwalk	Huron	1821	R. Searle	1821	4	E. Punderson	31	1835	16	County Seat	1200 including Township		
2	Trinity	Lyme	"	1835	E. Punderson	1835	1	E. Punderson	11	1835		Township	750 Western border		
3	Grace	Sandusky	"	1835	E. Punderson	1835	1	E. Punderson	9	1835		Post Town	2500 on the Lake		
4	St. Paul's	Bellevue	"	1835	"	1835	1	"	17	1833	1833	13	Township	200 East border	
5	St. Paul's	Grafton	Lorain	1827	C. P. Bronson	1827	2	"	14	1834	1834	7	Township	350 East border	
6	St. Mark's	Columbia	"	1817	R. Searle	1817	3	H. S. Smith	14	1834	1834	38	County Seat	650 including Township	
7	St. Paul's	Medina	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	Township	400 N. W. corner	
8	Union	Liverpool	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	Township	254 South of Medina	
9	St. Jude's	Montville	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1076 in 1830	
10	Trinity	Cleveland	Cuyahoga	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	opposite to Cleveland	
11	"	Brooklyn	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	634 South border	
12	St. Philip's	Strongsville	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	440 N. W. border	
13	Bethel	Boston	Portage	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	800 Western part	
14	St. John's	Stowe	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	350 on the Ohio Canal	
15	St. Paul's	Akron	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	508 West of the County Seat	
16	Christ Ch.	Franklin	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	330 S. E. border	
17	St. James'	Batavia	Geauga	1825	R. Searle	1825	1	J. L. Bryan	9	1826	1830	30	Township	1500 on the Lake	
18	St. James'	Painesville	"	1824	J. Hall	1824	1	J. Hall	20	1830	1830	10	Township & Town	N. W. border	
19	St. Michael's	Unionville	"	1824	R. Searle	1824	1	J. Hall	18	1830	1830	64	Township	552 S. W. part	
20	St. Peter's	Rome	"	1834	J. Hall	1834	1	J. Hall	20	1830	1830	64	Township	on Lake Erie	
21	St. Peter's	Ashabula	"	1834	J. Hall	1834	1	J. Hall	20	1830	1830	64	Township	600 S. W. corner	
22	St. Matthew's	South Do.	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	822 South border	
23	Christ Church	Windsor	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	500 on the Ohio Canal	
24	St. James'	Boardman	Trumbull	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	237 on the Ohio River	
25	St. Timothy	Mamillon	Stark	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1843 1/2 miles W. of Steubenville	
26	St. Paul's	Steubenville	Jefferson	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1041 Western border	
27	St. John's	Cross-Creek	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	on the Ohio River	
28	St. James'	Springfield	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	754 [on Nat. Road	
29	"	Portland	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	270 10 ms. W. of St. Clairsville	
30	St. Thomas'	St. Clairsville	Belmont	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1200 Junction of Musking. & Ohio	
31	St. Peter's	Moristown	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	3750 on the Muskingum River	
32	St. Luke's	Marietta	Washington	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	Western border	
33	St. James'	Zanesville	Muskingum	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	587	
34	St. James'	Perry	Cochocton	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1000 on the Ohio Canal	
35	St. Mark's	Mill-Creek	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1 Post Town	
36	Trinity	Newark	Licking	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	700 East border, on Canal	
37	St. Luke's	Granville	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	900 Northern border	
38	St. James'	Hanover	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	300 5 miles S.E. of County Seat	
39	St. Paul's	Utica	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1200	
40	Harcourt	Gambier	Knox	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	650 Sciota Valley	
41	St. Paul's	Mount Vernon	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	580 N. W. of Delaware	
42	St. Ann's	Marion	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	650 Sciota Valley	
43	St. Paul's	Radnor	Delaware	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	10 ms. S. E. of Delaware	
44	St. Peter's	Delaware	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	350 1/2 miles N. of Columbus	
45	Grace	Belkshire	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	4000 on the Sciota	
46	St. John's	Worthington	Franklin	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1500 on the Sciota	
47	Trinity	Columbus	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	2840 Do.	
48	"	Lancaster	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1200 Junction of Sciota & Ohio	
49	St. Philip's	Circleville	Pickaway	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	20000 on the Ohio	
50	St. Paul's	Chillicothe	Rosa	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	Do.	
51	All Saints'	Vernon	Sciota	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	8000 on the Miami	
52	Christ Church	Cincinnati	Hamilton	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	3400 Do.	
53	St. Paul's	Do	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	600 Do.	
54	St. Matthew's	Hamilton	Butler	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	500 Do.	
55	Christ Church	Dayton	Montgomery	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1100 Do.	
56	St. James'	Troy	Miami	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	1500 [ms. S. of Springfield	
57	St. James'	Piqua	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	0 ms. N. of County Seat & D	
58	St. Luke's	Urbana	Champaign	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat		
59	All Soul's	Springfield	Clark	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat		
60	"	Yellow Spring	Green	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat		
61	Trinity	Pleasant Tp.	Knox	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat		
PARISHES WHICH HAVE BEEN, AND OTHER STATIONS WHICH ARE OCCUPIED NOW.															
62	St. Stephen's	Tallmadge	Portage	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	775 12 ms. N. W. of Ravenna	
63	"	Hudson	"	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	20 ms. N.E. of County Seat	
64	Grace	Chagrin	Cuyahoga	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	on the Lake	
65	St. Luke's	Ravenna	Portage	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	881 including Township	
66	"	Chardon	Geauga	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	911 Central	
67	St. John's	Vienna	Trumbull	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	600 S. E. corner	
68	Christ Church	Beaver	Guernsey	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	600 N. W. corner Lexington	
69	Christ Church	Seneca	Monroe	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat	200	
70	"	Greenville	Darke	1817	R. Searle	1817	4	H. S. Smith	14	1834	1834	14	County Seat		

[denotes Churches built or building, but not consecrated. The Geographical information is taken from the Ohio Gazetteer of 1833. A comparison of these Statistics with those published in No. 24, 1853, of the Gambier Observer, shows an increase of 23 Parishes, 21 Churches, 17 Ministers in parishes, and about 700 Communicants. In 1853 there were but three officiating clergymen besides the bishop.]

THE OBSERVER.

GAMBIER, WEDNESDAY, MAY 4, 1830.

The following notice was sent for publication before the Bishop was informed of the illness in his family, which required his presence at home, and gave occasion to the notice in our last.

NOTICE TO THE PARISHES.—Bishop Melville is under the painful necessity of informing the parishes which he has been expecting soon to visit, that the published appointments are for the present, necessarily recalled. He had pursued the visitation as far as Boardman, when a malady of the throat, with which he set out, had become so increased as to render his return and entire rest from preaching for some time a matter of very serious importance. What the continuance of the visitation would probably be; timely cessation from public speaking, under the divine blessing, will probably remove. The Bishop hopes he may soon re-issue his appointments.

AMERICAN BOARD OF FOREIGN MISSIONS.—At a meeting of the auxiliary Society of New York and Brooklyn, the following statement was made, in reference to the doings of this Society. "The Board have now 33 different missions, comprising 78 different missionary stations; and 308 American missionaries and assistant missionaries, besides 4 native preachers from the heathen themselves, and 51 assistant teachers and catechists, the fruit of missionary enterprise and Christian prayer, once heathen themselves, without hope, but now living monuments of grace and teachers of righteousness; and we can now reckon 41 Christian churches on heathen ground, containing, in full communion and good standing, not less than 2,047 members. As a general calculation of the results of united American and European effort, it may be said that not less than ten millions of heathen have been, to a greater or less extent reached by the light of Christian truth, and not less than one hundred thousand have been hopefully converted under its influence."

Mrs. Trollope in Paris.—Many of our readers may perhaps have a curiosity to know what has become of this travelling lady. This allowable feeling the French correspondent of the New York Observer enables us in some measure to gratify. The obligations, under which the reading public were laid, first by her book on American Manners, and more recently by her tour in Germany, have still more recently been heightened not a little by another, entitled "Paris and the Parisians in 1835."—the first vol. only has seen the light—two more are forth coming. In the pleasant connection of which we suppose the lady is even now engaged. From the extracts given by the correspondent of the Observer, it would seem that the Parisians,—the untitled, especially, did not please her ladyship, and in her estimation have greatly degenerated, particularly since the Revolution of July. We have not room or inclination to refer to her description of the disagreeables which she met with, among other things from dusty, unperfumed streets, and fierce looking, unwashed republicans. (By the way in encountering these disagreeable delicacy seems quite asquidistic as was wont to be.) In one thing, however, Mrs. Trollope professes herself to have been unexpectedly pleased. But we will quote the words of the letter writer, and let our readers judge of the value of Mrs. T's. censure, by the character of her commendation.

"Mrs. Trollope passed some time in Paris several years

since, and at that time she visited the Catholic Churches. Unhappily she heard only such unwelcome preachers, and the few persons she saw in the churches were chiefly old women. But as Mrs. Trollope did not wish to be reckoned among old women, nor to be confounded with the populace, she hardly dared, on returning to Paris, this time, to ask her friends about what passed in the churches. But what was her surprise, on learning that "no where was one more sure of meeting a crowd of distinguished persons, than in the principal churches of Paris!" Oh! Mrs. Trollope now no longer fears to show herself in a church; she went to the church of St. Roch, because there was assembled the highest society. "The concourse was wholly composed of the most elegant persons, and the time did not seem to me long, for we could pass it in considering the brilliant toilet, the waving plumes and fresh flowers, which were planted in ranks more and more dense around us." On Easter, Mrs. Trollope went to hear high mass, in the church of Notre Dame. "Mass was celebrated with great splendor. The robes of the archbishop, and the priests were magnificent; and when this prelatic, who has all the exterior of the priest, followed by his train of monks and ecclesiastics, traversed the church in procession, the truly opening of his approach, you would have said a river of gold broke its passage in a fit of all obstacles."

"It is not extraordinary that a Protestant lady, and who calls herself a very good Protestant, resorts on Good Friday to the Catholic church of St. Roch, and on Easter to the Catholic church of Notre Dame, instead of attending the service of her own communion? Is it not strange that, in a church, her attention is occupied with the toilet, the feathers and flowers of ladies, instead of fixing them on religious subjects? But nothing any more surprises us in Mrs. Trollope. Her religious sentiments have been estimated at their just value ever since the publication of her book on the Domestic Manners of the Americans."

"She says that Sunday is a delightful day in Paris. Why? Because the people amuse themselves in taverns in the suburbs of the city, and among the higher classes, the Sabbath evening in Paris is just like all the other days of the week. There are the same number of meetings, dinner parties, card parties, dancing and music; and the opera is as much visited." That is to say, Mrs. Trollope finds Sunday in Paris, delightful, because it is profaned!

For the Gambier Observer.

MA. EDITOR.—Some time last winter, one of your correspondents gave your readers to understand that you have within twenty miles or so of Gambier, the singular phenomenon of a large distillery on one side of a road, and on the other, directly opposite, a Meeting-house and graveyard.—A strange sight indeed! But, Sir, allow me to say that being in the neighborhood of that distillery not long ago, I was informed by a person of respectability, that during the cold weather of the past season, a poor, miserable creature went to that very distillery, drank till he was drunk, and then in the edge of the evening was turned out of doors. The night was intensely cold, and he was too benumbed to take care of himself. In the morning he was found in the road a corpse!

The melancholy fact is such a comment on your correspondent's remarks, that it would seem worth recording.

the whole many practical truths calculated to establish and confirm the faith of the humble Christian.

"After evening service, he displaced the Rev. Norman Pinney from the ministry, at his own request, and for causes not affecting his moral standing, in pursuance of the thirty-eighth canon of the General Convention, at the request of Bishop Brownell, and by the invitation of the Standing Committee of the Diocese of Alabama."

"On Monday evening, the Bishop preached again, and administered the rite of Confirmation to eleven persons."

"This morning he left us for New Orleans, with the deepest regret on the part of our Church that he could not have remained longer with us."

"This is the first visit Bishop Otis has made to Mobile, and we did not let him leave us without promising, if the Lord permit, to visit us again next winter."

"The Bishop made an impression upon the minds and hearts of our people which will be long remembered. His simple and earnest manner, his strong and powerful arguments, his affectionate and apostolic appeals to the consciences of his hearers, cannot, as they do not, fail to produce the happiest results."

"He gains the love of all, as a man and a preacher, no less than the respect and esteem of all for his office."

Churchman.

In the Missionary, we notice an interesting letter from the Rector of Christ Church, Mobile, giving an account of Mr. Dorr's visit to that place, during a Southern tour, in which he is now engaged. Mr. Dorr addressed the congregation on Sunday the 13th of March, (and again on the 20th,) on the subject of Domestic Missions. A meeting was also held on the evening of the 13th, at which \$700 were subscribed. The letter says—

"Yesterday, we wound up our business, and found the sum of two thousand and twenty-five dollars and seventy-five cents on our subscription paper! This, Mr. Dorr says, is the largest sum which has been contributed by any single congregation in the United States. And when the condition in which our congregation has been this winter, without any church of our own to worship in, until last Sunday, is taken into the account, we consider it a noble contribution."—Christian Witness.

THEOLOGICAL SEMINARY OF VIRGINIA.—We understand that the Rev. Joseph Packard, late Professor of the Latin, Hebrew, and German languages, in Bristol College, Pennsylvania, has accepted the chair of Professor of Sacred Literature in this institution. From the character we have heard of Mr. Packard, we feel authorized to congratulate the friends of the Seminary upon the accession of such valuable aid. He will enter upon his duties as Professor in October next.—Episcopal Rec.

EPISCOPAL SCHOOL OF NORTH-CAROL

